18: Kakyo--67 [6] E-2 (no date) 1899 Formosan Aborigines
116, 341, 361

The Formosan aborigines have fixed residences....
They use stone and wood for building houses.

19: Guérin and Bernard--552-553 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 141, 224, 341, 576 Tsou

Between the rivière Noire and the Pakan are the Tsoo, who are also called the Tibou-la, as that is the name of their largest village. The Tsoo are the unique example of a tribe of savages that are allied with the Chinese, and they are not tattooed at all. But they have little pity for their Ata-bou neighbors, and those of Sibou-koun. There is another language here, and we find that the race has become smaller, more thick-set, more southern, in a word. The house is round with a conical roof, instead of being square. The native no longer bids you welcome by laying his hand flat on your chest; he presses your forearm instead. (These observations apply to all the southern tribes). The Tsoo have replaced the Chinese head trophies by [553] enormous piles of wild-boar skulls.

19: Guérin and Bernard--557 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 341, 361

The houses are carefully built, but they are arranged in a manner which looks more like a hamlet than a village. Enormous piles of offal show that you are approaching the settlement, and then you come into a vast clearing which is surrounded on all sides by the forest. The dwellings are perched on the slopes of the hills, and there is a good deal of space between them; they are rectangular or square (circular and with a conical roof in the south). The walls are made of planks which are poorly squared, and the roof is bamboo, covered with thatch; they have doors and windows.

39: Wiedfeldt--14 [2] F-3 (1913) 1917 Formosan Aborigines
116, 302, 341, 531 Atayal

The Atayal huts are functional structures with no pretence at artistry. One is made just like the next. They have no temples or public halls. They know nothing of plastic art, having no figures of wood or clay. In contrast to the other peoples of Formosa, they do not decorate their weapons and tools with carvings. They have only two kinds of decoration: interwoven stripes of color and designs in their garments, and tattooing on the face and breast. Both are repeated without change in a definite, fixed manner, according to tradition.

49: Wei E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Paiwan

his father's office. If the *pinairaratsə* has no heir or if his works were not regarded as satisfactory, the overlord may appoint another household to the office. Taxes collected by the *pinairaratse* need not be forward to their overlords, they may be consumed by the *pinairaratsə* himself. 651

CLASS AND PRIVILEGE

A. Naming system

A name indicates one's social status. They are of three grades: 565

a) Names of the big chiefs:
men's names: *arutsaŋal, tʃanupak, tsivuluaŋ, giligilao, palilas, ləŋuŋai, trotsə.*
women's names: *rumurumaŋ, moni, vonum, slup, lutsium, tsipulaŋ.*

b) Names of the second grade chiefs:
men's names: *apitsuaŋ, ulili, pulalujaŋ, tsimuluŋai, tsama, gulagul, raŋaraŋ, apaŋ, tsumul.*
women's names: *tsiankim, lavlav, kalskus, tso'o, rere, ateves, kumara, moakai.*

c) Names of the commoners:
men's names: *maitsəl, guluts, tsuvi* and others.
women's names: *saolalui, alalu, vais, hai* and others.

The *utsiputsipoŋ* have the same names as commoners. The name of an aristocrat is decided in a kins' meeting. To acquire a name above his class he must get a permission from the big chief. The name of a commoner is given by his parents or determined by a divination.

B. Tattooing (*voŋtsik*)

Tattooing is one of the privileges enjoyed by the aristocratic class. A commoner may have tattoo if he has military achievements and is so permitted by the chief. Men tattoo their breasts, backs, arms, and legs; women only tattoo their forearms and backs of hand. The designs indicate their social status, only the big chiefs may have human figures (*pinarutsautsauaŋ*) and snake designs (*pinavulvuluwaŋ*). 565 304

C. House decoration

Houses are distinguished by two kinds. The houses of the big chief or the second grade chiefs are always larger in size and more decorative. In front of these houses, there are larger front yards (*assasawaŋ*) and platforms (*aluvulwaŋ*) which serve as the meeting places of the villagers. On the platform a stone pillar is erected to represent their ancestor which is called *saotsaolai*. House posts, beams, walls, and storage boxes may be decorated with human figure or snake designs. The houses of the commoners, include houses of *utsiputsipoŋ*, are always smaller in size and can not be decorated. 565 531 341

D. Clothing and ornaments

Clothing and ornaments also indicate one's social status. The aristocratic class wear clothes of dark colours—dark blue, dark purple, or black colour. The clothes of the aristocratic class are always embroidered or design-weaved, while the commoners are prohibited to wear such. Several kinds of clothe—*tsapo aliulao* (clothe made of leopard's skin), *vajal a tsinuŋuaŋ* (shoulder cloth), *katin a veŋtsiaŋ* (a kind of trousers) 565 291

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Atayal

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(2) Starting to build—After the site has been chosen, the owner digs the ground one time with a hoe, then goes back to his old house to seek for a dream omen. If he sees a wounded or sick person in the dream, it is considered as an evil omen. If he sees many animals and crops, it is considered as a good omen. When a good dream is secured, he will start to build his new house the next day.

(3) Erecting the posts and making the frame of the house—When the site is cleared, he starts to erect the posts. To built a house of only one room, six posts will be erected; to build a house of three rooms, twelve. The upper end of the post is cut into a ㄇ-shape for resting the ridge or beams. The lower part of the post is to be buried in the earth. After the posts have been erected, the ridge pole and beams are rested on them and tied to them. This makes the frame of the house.

(4) Covering the roof—Atayal houses are mostly topped with a gable-roof. Most of the roofs are made of bamboo, though a few of them are made of tin-plates.

(5) Making the walls—Walls may be made of bamboo, or may be of wicker-work pasted over with mud which is tempered with grass. Some of the latter kind are whitewashed.

The entrance is an opening of one meter in width and less then two meters in height. The leaf of the door is a piece of wooden plank or bamboo wickerwork. Most of the doors have only one leaf. Mostly the orientation of the door is facing the valley, because the house is built on the slope.

The window is an opening 40–50 centimeters in width and 60–70 in length. The leaf of the window is a wooden plank or a piece of wickerwork which is the same as the door. Glass is very seldom used.

After the above memtioned processes are completed, a fire place and one or two beds will be added, these complete the house building.

2. Types of house

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The author has dividied the houses of these villages into the following types according to the material used:

(1) Houses with bamboo roofs and bamboo walls;

(2) Houses with bamboo roofs and mud-wickerwork walls;

(3) Houses with bamboo roofs and partly bamboo walls and partly mud-wickerwork walls.

3. Annexes

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Other kinds of buildings besides dwelling house are:

(1) Farm-huts;
(2) Hunting-huts;
(3) Granaries;
(4) Chicken huts;
(5) Pigsties;
(6) Cow-huts;
(7) Compost house;
(8) Privies;
(9) Bee hives;
(10) Drying frames.